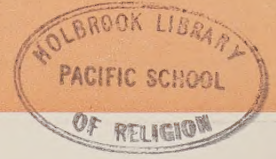


the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)



JULY 2, 1958

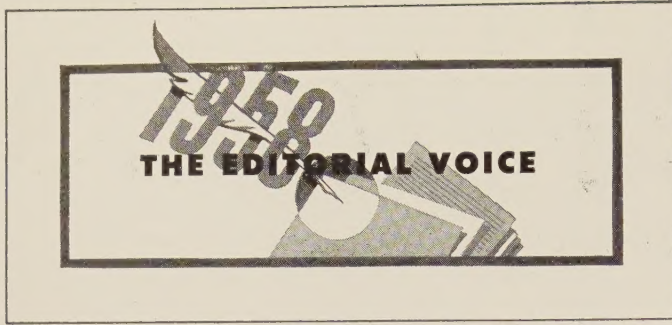


S. C. WILLIAMS

STATUE OF LIBERTY, NEW YORK

In this issue

THE "NEW LOOK" IN MISSIONS . . . By Leona F. Choy
THE TRAGEDY OF SAUL—IV . . . By Harold M. Frelich



BEWARE THE ROMANTIC SPIRIT IN RELIGION

Most persons are, I suppose, more or less romantic in one proper meaning of that word, and my observation leads me to conclude that religious persons are likely to become more than ordinarily so.

Of course it is not the religious man's attitude toward the opposite sex that I have in mind here, but his attitude toward all of life. And if anyone should doubt that anything as excellent as religion could cause an excess of anything as questionable as the romantic spirit, I answer that every good thing has its hazards and that the best things may lead to the worst if allowed to run wild, unexamined and undirected.

The romantic habit of mind in religion is easy to identify. The romantic religionist thinks with his nerve ends, substitutes words for deeds, accepts the unreal with misty-eyed credulity, confuses wishing with believing and thinks that if a man feels virtuous he is so in fact.

The comfortable drone of the Gloria Patri or the Lord's Prayer repeated in unison has a marvelously tranquilizing effect upon such a man. He may sleep through the sermon, or if he remains alert enough to hear it he will never apply it to his own life in a practical way; yet the sonorous sound of the benediction followed by the sweet choral response gives him the feeling that he has profited immeasurably by his attendance at church. On the way out he will smile, shake hands, congratulate the preacher and go his way completely unchanged. Tomorrow he will drive just as hard a bargain in his business, tell the same shady stories, cheat on his income tax, shout at the driver ahead of him, bark at his wife, overeat and otherwise live like the son of this world that he in fact is.

The next Sunday he will go to church again and for a few moments experience the same radiant feeling of well-being and good will toward men that he has enjoyed once a week for years. He simply cannot relate religion to life. To him Christianity has no necessary bearing upon present conduct. It is only a pleasant thing like, say, a sunset or a Swedish massage, and it is nothing more.

The romantic attitude was not unknown in Bible times. The apostle John warned against one of its manifestations when he wrote, "My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall

assure our hearts before him" (1 John 3:18, 19). Kierkegaard wisely said that there is nothing in the Holy Scriptures about loving man in the mass, only about loving our neighbor as ourself. Yet there is among us much evidence of love for mankind and little evidence of love for the individual. The idea of love for our brother is a beautiful thing as long as it does not demand that we put it into practice on some particular person; then it becomes a nuisance.

Many Christians love foreign missions who cannot bring themselves to love foreigners. They pray tenderly for the colored man in Africa but they cannot stand him in America. They love the Chinese in Hong Kong and are willing to give generously to send someone to convert him, but they never try to convert him when he is in a laundry on Main Street. They wear a flower to honor mother on her day, but she is too much of an inconvenience to be welcome in the home, so she is shunted from place to place till she is so sick and weary that she can be sent at last to a nursing home to await the end.

I am well aware that this kind of thinking is branded as "negative" or "cynical" and that most Christians are not willing to face up to it. It was so also in the time of Christ's earthly ministry. Israel wallowed in unreality. The lives of the priests and people did not support their words. They talked a good life and lived a bad one. Our Lord could not abide the artificial and the unreal. Pretense was offensive to Him wherever He found it and He said so plainly. The consequence of His plain talk is known to the ages.

I believe that there are a few Christians even in these degenerate days who want reality more than they want consolation and who would rather hear disturbing truth than comforting error. They want to know exactly where they stand now while they can do something about it. They are willing to believe the worst about themselves and the best about the saving power of Christ. These do not need to take refuge in fancy. They will soon find reality.

NEW HONORIFIC

It was during the Shriner's convention in Los Angeles a number of years ago that one of the downtown boulevards was roped off for the parade. Only official cars with large signs reading "Imperial Potentate," "Past Potentate," etc., were allowed to pass. All other traffic was either halted or rerouted. However, one ingenious citizen devised a means of getting by the police blockade. He drove nonchalantly down the avenue with the great and mighty of the lodge. His sign read "Past Participle."
—SELECTED.

QUOTES FROM OUR CONTEMPORARIES

Says JOHN F. ANDERSON, JR., in *Presbyterian Survey*:

"There is nothing in the New Testament message that says 'Go ye into all the world and relax.' Peace of mind is not the goal of life, but only the by-product that comes in complete commitment to the Prince of Peace."



Students from Asia and Africa tell something of their customs to a young adult fellowship in a Christian home

BOB LYND - ISI

The "New Look" in Missions

By LEONA FRANCES CHOY

"CAMPAIGN launched to build Buddhist temple in London"; "All existing roads to Mecca reconstructed for pilgrims' travel to center of Islam"; "Shintoism is coming back to Japan"; "World Moslem Youth Conference planned."

Such headlines from current periodicals are forcing missionary-minded Christians to consider new methods of evangelism. The resurgence of non-Christian religions in our generation should shake the church of Jesus Christ from its lethargy. Right in our nation's capital the minaret of a \$1,250,000 Islamic mosque rises to "enable non-Moslems to gain a better understanding of the religion of Islam."

Other factors have come upon the scene to startle the Christian. One continent alone, Asia, with an area five times that of the United States and with almost nine times as many people, is largely hostile to foreign missionary work. A missionary from South America recently reported that her mission was finding it practically

impossible to reach classes which actually control the country. In some countries missionaries are being refused re-entry permits.

Even if doors to other countries were completely open, it has been figured that it would be statistically impossible to evangelize the world in this generation at the present rate of advance. To plant a witness among the peoples of the world in the proportion that exists in North America would require some 144,000,000 missionaries!

What actually is our missionary task? Is it really being thwarted by these closing doors or the revival of other religions? Our commission might be stated thus: To make Jesus Christ known; to bring men eternal life by making disciples of them; to plant indigenous churches in all nations, building up in the faith Christians who will reproduce themselves.

Facing it squarely, an important part of this mission can be carried out right within the territorial limits

of America. God in His eternal counsel has brought representatives from all nations into our country, to villages and farms as well as metropolitan areas. Over 50,000 overseas students, faculty members, research men and official visitors are to be found in over one-half of our American and Canadian educational institutions. These students hail from 137 countries, the greatest proportion from Asia, next from Latin America, followed by those from the Moslem lands. The mission field has been literally transplanted to this continent.

It is a sobering and a shaming fact that American evangelical churches have been so late in recognizing this opportunity. They have been guilty of too much "farsightedness," looking only to the "foreign" field abroad. Secular and government agencies are more alert to extend welcome and help to the thousands of lonely, friendless and confused students when they have arrived on our shores. Little wonder

that the students form the impression that American progress is based on science, technology and materialism, and that spiritual values matter little. Liberal religious organizations also are quick to show interest. If the students find their way into churches at all, they are usually fed the idea that "all religions are good: you follow yours, I follow mine, and we will create a better world."

If these overseas students are not reached by evangelical Christianity they will be reached by other ideologies. Communists in England are wooing students into groups "where color is no barrier to friendly relations, and where the warmth of their reception is in striking contrast to the chilliness they have encountered outside." A small Midwestern newspaper printed a feature article about an African Gold Coast student who trained in an Iowa town as a pharmacist. He was eager to return to work among his own people, he said, because they needed the help he could give. And what spiritual help was he going to bring to them outside of his technical field? The paper reported, "A serious-minded youth, he became a member of the Baha'i faith before leaving (the city)." In his homeland he had been a member of a Christian church. American Christianity apparently did not impress him.

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Is it possible to win these overseas students to Christ? Admittedly not every one of them will be won. Yet even if a few are won the results could be earth-shaking. These young intellectuals will return to top-level positions in government, and in scientific and military fields.

The advantages of a Christian witness by converted students are numerous. The upper classes can be reached through their witness in high places. There is no financial burden upon American churches as they carry on their witness as laymen within a profession or business. They need no furloughs which interrupt and there is no need for them to leave when political crises force foreigners out. The national Christian does not bring a "foreign religion" but sets an example through his Christian testimony before his own people.

The approach to overseas students is within the scope of nearly every Christian. All ages can share in this ministry. Children can be "known by (their) doings" as their parents open their homes to overseas students. Young people who know Christ can share their faith on campus and off. The aged who are usually much respected by overseas students can find a renewed ministry in conversation with them. Christian housewives and mothers, who are admonished in Scripture to show hospitality (1 Tim. 5:10), have a great opportunity.

The keynote is simply to *share*. The Christian is to become the friend of the overseas student. If he lives near a port of entry or transportation terminus he can meet a student when he arrives. He can help him with travel and adjustment problems and show him points of interest in the vicinity. Above all, he should invite him to the home if possible and let him become part of the family group.

Naturalness sets the pace. The student should not be high-pressured into listening to a sermon. Personal spiritual matters are not wisely discussed on too brief acquaintance. Let the student first talk about his country and interests. Elaborate entertainment is not necessary, nor should anyone try to Americanize his guest. Differences in appearance or custom should be accepted with-



ISI PHOTO

An ISI staff man helps a Japanese couple with their travel plans. He met their plane.

out comment or joking references.

In an atmosphere of unaffected sharing the opportunity will come naturally to give personal testimony. By this time the student should have *seen* that there is something different about the Christian as compared with the average American. And the Christian will realize that he has already been "preaching" all along by example. That, in the final analysis, is what will win. The Holy Spirit will work through the life testimony of a Christian rather than through argument. Tact, perseverance, prayer, patience and often "second-mile" help are needed to win an overseas student to Christ.

Most students from Japan do not follow their native religions, but popularly count themselves as agnostics or even atheists, professing no religion. Such were two who were pursuing their education in the Midwest, one in business management and the other a Fulbright scholar. These students were separately introduced to Christians who took them to church and lived the Christian life before them. The business student first surrendered himself to Christ and was baptized. The other, upon completion of his time of study, wanted to see some of the country before he left and took a cross-country tour arranged for him

(Continued on page 14)

THE ALLIANCE WITNESS

The Tragedy of Saul

IV. The Schizophrenic's Doom

The last of four articles

By REV. HAROLD M. FRELIGH

SAUL had now reached the place where it was difficult for him to recognize his condition. His perverted self-esteem turned to self-pity. In some way he became aware of his son's league with David the refugee. He felt that everyone was against him, and he could trust no one: "There is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me" (1 Sam. 22:8). This was but another stage in his rapidly increasing decline.

Self-pity knows nothing about treating others as it would like to be treated. It is merciless to everyone else except itself. Saul's mercilessness this time vented itself on a company of innocent priests. Ahimelech had unwittingly aided David in his escape. When Saul heard of it, he called the whole company of priests. But Ahimelech was puzzled by the accusation laid against him. Wasn't it all right for him to help the king's general and son-in-law? The charge was so unjust that even Saul's servants refused to obey his command to execute these men. It was Doeg, the Edomite who had spied on David when he stopped at the sanctuary, who became Saul's willing accomplice and carried out his outrageous order. The red soaked soil cried out for justice that day as eighty-five priests fell to the ground. Abiathar, the one priest that escaped, found not only a refuge with David but also a striking contrast. "I have occasioned the death of all the persons of thy father's house," was David's comment.

It was somewhere during this period of decline that Saul attempted to reinstate himself in the eyes of the people. He struck at the Gibeonites and slew some of them. The

ancestors of these men had received a promise, sworn in the name of Jehovah in the days of Joshua, that these people would not be put to death. Even though they had tricked Israel into it, the promise could not be broken (Josh. 9). But Saul violated this ancient pledge and performed another misdirected act to ingratiate himself before the people. It was his "zeal for the children of Israel and Judah" (A.S.V.), not his zeal for the Lord, that urged him into it. Like a man who knows he is losing yet must keep fighting, he struck out blindly and made the wrong hit. Years later David had to make amends for the misdeed (2 Sam. 21:1, 2).

Saul's chief ambition, however, was to catch David. This unworthy pursuit was, as David said, like hunting a dead dog, a flea, a partridge (1 Sam. 24:14; 26:20). Twice Saul's life was spared by the man he sought to kill. The first time was in the cave where he was so near the man he was hunting that David could cut off the skirt of his robe. After David left the cave he called back: "My Lord the king." Above



Hear Us for Our Native Land

*Lord, while for all mankind we pray,
Of every clime and coast,
O hear us for our native land,
The land we love the most.*

*O guard our shores from every foe;
With peace our borders bless;
With prosperous times our cities crown,
Our fields with plenteousness.*

*Unite us in the sacred love
Of knowledge, truth, and Thee;
And let our hills and valleys shout
The songs of liberty.*

—JOHN REYNELL WREFORD.

the roaring waves of his present distress Saul heard that voice, and the sound broke up the depths of his own soul and tears gushed forth: "Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil" (24:17). The change represented by this confession was only temporary, however, and the relapse into his former evil chase of David came all too soon.

The second time David spared Saul was when the latter had come out with three thousand picked soldiers. In the dark David and his brave men slipped near and saw them stretched along the ground like slumbering bloodhounds. The sight stirred David. Calling for a volunteer to accompany him, he and Abishai wedged into the camp to the sleeping form of Saul himself. Abishai would have willingly made the ground on which the king lay his grave, but David restrained him. Saul was the Lord's anointed and must not be touched. But these two fearless trespassers took Saul's spear and cruse of water as their trophy of mercy and returned unnoticed.

Suddenly in the stillness of the night Saul was awakened by a voice from a distant mountaintop. It was David, who stood holding for his former master the spear, the cruse of water—and forgiveness. That call awakened Saul not only physically but also morally.

Saul's reply was predictive: "Return, my son David: for I will no more do thee harm." And so it proved. It was the last time David heard that voice. Saul's reply was also a confession: "Behold, I have played the fool, and have erred exceedingly" (26:21). Here is the confession of a misspent life consumed with the effort to shield itself, a life

that was shackled by pride in the cell of self-vindication. This was the end of a calamitous career that began when Saul ran to hide among the baggage.

During these days of his mad antagonism toward David, Saul thrice disclosed his good self. The first time was in talking to Jonathan, when he reversed his decision and declared, "He [David] shall not be put to death" (19:6, A.S.V.). The second time was when David first spared his life, and Saul wept over the kindness shown him by this unwilling victim. The third time was when David again spared his life. These disclosures of the good side of Saul's nature are revealing. The secret is out: Saul had developed a split personality. He is the schizophrenic of the Old Testament. The conflict to preserve himself had torn that self in two.

Saul's third major failure came at the very edge of the precipice. It was his sin in consulting the witch of Endor (1 Chron. 10:13, 14). It is not necessary to amplify the lurid details. According to Saul's own statement God did not answer him. What should he do? He went to the extreme of seeking counsel from one of those whom he had driven from the land—a woman with a familiar spirit. What he learned only confirmed what he already knew: the kingdom had been rent from him and he from the kingdom (1 Sam. 28:8-19).

The prophecy was fulfilled the next day. The Philistines pressed the battle until Saul's army fell, and three of his sons. His army gone, three sons gone, self-respect gone, Saul had nothing left but fear, a fear that was greater than the fear of death. It was the fear of man's opinion. He sought death "lest these uncircumcised come and . . . make a mock of me" (31:4, A.S.V. marg.). But the Philistines were at his heels, and this time there was no place on the slopes of Gilboa to run and hide. His sword was the only way of escape he knew. The inner enemy he had persistently nurtured finally came of age and made him its victim.

But by this act Saul did not escape the mockery he had feared. The next day, when the Philistines came to strip the slain, they found the body of Israel's king and the

bodies of his sons. It was a prize over which to gloat. Saul's armor they put in their temple, and the bodies they hung on the walls of Beth-shan. There at last in the glaring light of the sun and mocking gaze of his enemies hung the man who had once run to hide among the baggage.

Before the night settled a final thread of light appeared low on the horizon. It was the bravery of the men of Jabesh-gilead, to whose aid Saul had come at the beginning of his career when Nahash the Ammonite threatened them. They hazarded their safety to take the four bodies from the walls of this heathen city and give them a decent burial. It was a posthumous reaping of an earlier sowing of a good deed.

And after the curtain fell upon Saul's life came the music of a harp. It was the sweet singer of Israel:

"The beauty of Israel is slain upon thy high places: how are the mighty fallen! . . . Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided. . . . How are the mighty fallen in the midst of the battle!" (2 Sam. 1:19-25).

Let me join with you, David, but not in an elegy. Let me glory in the cross of my Lord Jesus Christ. There self is not concealed but crucified. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). That cross is more a place of triumph than of testing. It is not only the place of repentance but also of release, release through my identification with Him who died to set me free from myself and rose again to live His life in me. I choose the way of the cross, the way of victory and of safety. ♦ ♦ ♦

A Chapel for the Carlisle Home

By REV. HOWARD VAN DYCK

Behold how good and how pleasant it is for brethren and sisters of like precious faith to dwell together through their declining years in the congenial comfort of the Carlisle Alliance Home!

Behold how wonderful and how heart-warming it is for these mature saints to meet together in divine worship, to sing together the familiar hymns of the church, and to pray together for the family relatives of each and the many missionary friends of all.

But if you actually did behold those services at the Carlisle Home you would certainly marvel that they gather at the foot of the grand staircase of their residence and that the congregation overflows into adjoining vestibules and halls. You would soon realize that even this spacious dwelling has no room large enough to serve as sanctuary for its present family of one hundred persons.

So you would not wonder that for several years the founders and leaders of this work longed for a little chapel to be built on their estate. You would learn that the longing became a vision, that the vision was interpreted by blueprints and specifications, and that on

March 12 ground was broken to make the dream a solid reality. After a brief service in the lobby the Home family went to the chapel site where Dr. H. M. Shuman, President-Emeritus of The Christian and Missionary Alliance, and Rev. F. W. Henry, superintendent of the Home, turned the first shovelful of earth to break ground.

The plans call for a simple, substantial chapel, 40 by 63 feet in size, to seat approximately 200 persons. It will adjoin the front portico of the southern wing of the building, thus affording indoor access to the Home. The chapel will cost approximately \$53,700, but through many years to come the chapel's spiritual and moral value to the Home will be beyond estimate.

If you are familiar with the Home you will be happy concerning this addition and will wish to share by intercession for its speedy completion and perhaps by your personal gift. If you are not familiar with the Home's remarkable history and organization, you may wish to obtain a descriptive brochure from the superintendent. Write Rev. F. W. Henry, 770 South Hanover Street, Carlisle, Pa.

Are the Heathen Lost?

By REV. DWIGHT L. NISWANDER

THE temptation to doubt the lost state of the heathen arises from human sympathy. That is why teaching with only a "social" emphasis veers away from the divine viewpoint. It is well for us to look discreetly into God's Word for the final answer. The Book of Romans deals with the subject in the most particular fashion. It must be admitted, however, that the line of reasoning is altogether theological.

THE LAW OF REASON IN NATURE

Paul reasons on the level of God and nature to the point of conscience. Conscience does not in itself teach us that God is moral, but nature reveals and informs the reason, and conscience admits the fact. The wonder of nature is the "invisible perfections." Nature produces the evidence of a mighty power and intelligence. Weymouth's rendition of verse 20 in the first chapter reads: "From the very creation of the world, His invisible perfections — namely His eternal power and divine nature — have been rendered perceptible and clearly visible by His works, so that they are without excuse."

I heard an Alliance missionary several years ago tell of a man who walked in obedience to truth without knowing of the written revelation of God's Word. He was among people who had never heard the name of Christ. The missionary stated that on an occasion when he was preaching he was impressed with this listener whose face expressed openness and interest without the usual look of guilt. The subject of Christ as Saviour brought him delight and joy.

Later when he talked with the missionary the man spoke of three crises in his life. The first was his becoming aware of the perfection

and wonder of the universe. Nature revealed to him the awesome wonder of the Mighty One. The next crisis was a serious condemnation and conviction of sin. His knowledge of the grandeur of nature brought to light his own imperfections. He realized then the close relationship between the physical laws and the moral laws and the holiness of God. In the third crisis he became an earnest seeker for God's answer to this confusion in his heart and mind. He testified that when he sought God's forgiveness he was conscious of a Saviour's presence. "And now," he continued, "since I have heard you speak, I recognize in Jesus the Person who has made atonement for my sins." From what Paul wrote we conclude that this extremely rare experience should be usual.

THE LAW OF CONSCIENCE IGNORED

The conscience is always subjective. In itself the conscience produces no conviction. The conscience is neither moral nor unmoral; but on the basis of all the known facts of nature, the conscience produces the conviction that God is good and that goodness should reign. In the light of these facts conscience enables us to reason, "Why should I do what I ought to do?" or more practically, "How can I do what I ought to do?" Upon this matter the heathen are generally undecided. God's wrath comes upon man because he takes no initiative in respect to "godliness" and "justice." Dr. Griffith Thomas summarized it in his comment on verse 18: "Humanity is at once a religious and moral failure."

Man's tendency is always away

from truth. Truth is moral and man evades it by substituting something which is relative instead. In the American Standard Version verse 18 reads: "Who hinder the truth in unrighteousness." Among men the tendency is to suppress the truth and to veneer the conscience by making religious substitutions for it. This leads to moral degradation which the rest of Romans 1 vividly describes. Man barter for material gain or pleasure the reality of God and thereby becomes the victim of his own lust and passion.

THE FINAL ARBITER OF TRUTH

Religion may be streamlined in the garb of twentieth-century intellectual culture. It may speak of love in the tender tones of an angel. It may bedeck itself in the vestures of piety. It may express itself in the dignity of artistry and worship, or among uncivilized people it may play upon the passions of man in cruelty and savagery. In any case the heathen (cultured or savage) are lost unless their hearts are awakened and they become sensible to their need, glorifying God through the simple path of obedience in righteousness. God's Word makes clear that "he that doeth righteousness is righteous," and Jesus Christ is the sum and substance of the righteousness of God. The ingredient of complete honesty and sincerity toward God comes by looking in all faith to the Righteous One.

We should never question this fact, that the pure, unadulterated truth is revealed in Christ Jesus. Therefore we should wholeheartedly consecrate our lives so that lost men in every near and remote part of the world shall understand the truth as it is perfectly revealed in the face of Jesus Christ our Lord. ♦ ♦ ♦



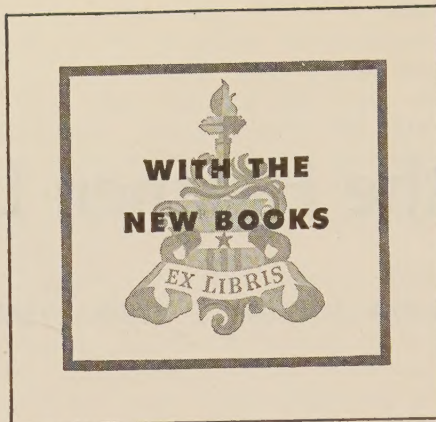
Mr. Niswander is pastor of the Community Church in Santa Barbara, Calif.

Is There a Conflict Between Genesis 1 and Natural Science? by N. H. Ridderbos. Wm. B. Eerdmans Publishing Co. (1957), Grand Rapids, Mich. 88 pages, \$1.50.

N. H. Ridderbos, the famous Dutch theologian, successor to Dr. G. Ch. Aalders, professor in the field of the Old Testament at the Free University, Amsterdam, has made a hermeneutical contribution to the ever-present problem of the creation, involving Genesis 1 and 2. He works exclusively within the "Literary Framework Hypothesis" as the basis for the only valid interpretation of these two chapters. As has been pointed out by other scholars concerning this book, Ridderbos leans towards the continental interpretation rather than American orthodoxy. He questions the Mosaic authorship of at least this early portion of the Pentateuch, although he will not go as far as to suggest that Moses had nothing whatever to do with the composition of the five books of the Law. He likewise repudiates the commonly advocated "concordistic theories," as the solar-day theory, the re-creation theory, etc.

The theological presuppositions in these two earliest chapters of the Bible run deep. They are four in number: (1) To affirm God's sovereign power in creation; (2) to show that the Sabbath is rooted deep in the religion of Israel; (3) to demonstrate the validity of the doctrine of the election of Israel, and (4) the salvation of Jesus Christ. The division of the story of creation is, as a consequence, not chronological, but topical. That the author of these early chapters resorted to word-pictures rather than precise scientific terminology is indisputable, according to Ridderbos.

There is a whole large area of the correct and incorrect employment of the technique of "form criticism" tacitly assumed in the body of the argument, which Ridderbos assumes is very familiar even to the average religious reader. This obviously is a serious mistake in the effectiveness of the work. The reason is that even the educated clergyman, in our country at least, does not possess the background to grasp fully this line of approach. Since Dr. Ridderbos, rightly or wrongly, stakes so much on an understanding of the account of the creation being founded upon this application of the "form critical method," he should have been more painstaking to make certain the reader really comprehends the approach before dogmatizing on its applicability to the problem. Perhaps this might have been achieved by the addition of a clear, if brief, chapter on the method.



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The title of the work is a little too ambitious as well as somewhat misleading. There is a detailed exegetical side, but almost nothing on the scientific level. The reader receives the impression that he has been shortchanged. The book is terminated before it is really finished. Perhaps the second part is yet to come in another volume, although there is no hint given if this is so. If not, there should be!

There is, however, a good, if somewhat provocative, discussion of the problem of death and its relationship to sin. The author thinks that we are prone to read too much into the word "good" as applied to the creation, and to picture too fanciful a picture of the original creation.—JOHN F. GATES.

The Art of Soul Winning, by Murray W. Downey. Baker Book House (1957), Grand Rapids, Mich. 176 pages, \$3.50. Manual, 123 pages, 40 cents (paper).

This is a worthwhile book. It discusses the importance of soul winning and conditions for success in it. It tells how to approach the unsaved and win- somely deal with them. It stresses the importance of the memorization and use of Scripture. It deals with the assurance of salvation and the life of victory.

The book is especially valuable, however, in its outline and exposition of the ideologies and false cults which the personal worker encounters, such as Communism, Roman Catholicism, Mormonism, Christian Science and the teachings of Jehovah's Witnesses.

The weakness of the book is insufficient emphasis upon the fact that most people who really pass from death unto life "pray through" rather than being talked through. The church would be less worldly and more evangelistic if there were fewer man-made church members. The author endeavors to

stress making sure, by anxious inquiry, that the seeker is saved, but if the miracle really happens it is usually not necessary to probe the seeker concerning it.—HAROLD C. MASON.

Is Mormonism Christian?, by Gordon H. Fraser. Moody Press (1957), Chicago, Ill. 122 pages, 35 cents (paper).

As Americans are less and less well grounded in the great truths of Christianity, they become more easily confused by such groups as the Mormons. Always zealous and aggressive, the Mormons present themselves as just another Protestant church, and the cult has become respectable as the faith of a number of prominent Americans. Christians who live where Mormons are active need to know something of the background of this false teaching, and how it compares with the Bible. Mr. Fraser's book is an excellent and inexpensive source of such material. It is clearly written and compares quotations from Mormon writings with Bible passages on each of the major points of Christian doctrine.—HELEN SIGRIST.

Books in Brief

Just Why?, by V. Raymond Edman. Scripture Press (1956), Wheaton, Ill. 87 pages, \$1.50.

A collection of brief essays considering some of the problems and sorrows of life. Interspersed are some of the finest hymns and Christian poems.

Prison Is My Parish, The story of Park Tucker as told to George Burnham. Fleming H. Revell Co. (1957), Westwood, N. J. 191 pages, \$2.95.

Park Tucker was a rowdy young coal miner when a mine disaster trapped him and, near death, he cried out to God for help. His call to service took him to a ministry as chaplain of Atlanta Penitentiary. This is the story of his life, of his family, and of some of the men to whom he has brought the transforming gospel.

"What's Life All About?" by William W. Orr. Scripture Press (1957), Wheaton, Ill. 32 pages, 30 cents (paper).

For young people—or others—puzzled as to what life is all about, this booklet tells of the all-knowing and infinite God who planned the universe, how He created man to be His companion and then provided redemption when man rebelled.

On Call, by Lois Rowe, R.N. InterVarsity Press, Chicago, Ill. 366 pages, \$3.50.

Here is a devotional book written especially for nurses, with readings in the Psalms and the New Testament. There is space on each page for writing prayer requests and answers.



THE RELIGIOUS CARAVAN

DAVID R. ENLOW, Editor

AT HOME

New three-state Baptist convention planned: A new three-state Southern Baptist convention will be organized in September, 1959, to begin functioning in 1960, as a result of a decision reached in Salt Lake City by churches of Utah, Idaho and Nevada.

Nazarenes contribute \$1,000,000 for world missions: Members of the Church of the Nazarene have contributed over \$1,000,000 in the denomination's 1958 world missions appeal. Dr. John L. Stockton, general treasurer, announced that \$1,001,235 had been given in special offerings since the appeal opened at Easter.

Urges merger of Baptists, Disciples: Merger of the American Baptists and the Disciples of Christ into a single 3,000,000-member denomination was urged in Chicago by Dr. W. Alfred Diman, executive secretary of the Chicago Baptist Association.

Florida Presbyterian College approved: Construction of a Florida Presbyterian College was voted by the Presbyterian Synod of Florida at its 67th annual meeting in Miami, Fla. Cost of the new institution, which will probably be situated in Central Florida, was estimated at \$6,500,000.

ABROAD

ELC to open new mission field in Brazil: The Evangelical Lutheran Church (ELC) will open a new mission field in Brazil this fall, it was announced in Minneapolis, Minn., by Dr. Rolf A. Syrdal, ELC foreign missions executive. The new field is located on the rolling terrain and intermittent jungle of Parana, southwest Brazilian state bordering on neighboring Paraguay and Argentina.

Methodists schedule institute in England: Thirty-five American Methodists will be delegates to the first Oxford Institute of Methodist Theological Studies at Lincoln College, Oxford, England, July 19 to 29. One hundred Methodist pastors, educators and church executives will attend the institute for study under the general theme of "Biblical theology and Methodist doctrine."

World meeting for Christian Endeavor: Thousands of Christian Endeavorers of all nations will meet in Frank-

furt, Germany, July 23-27 for the 13th World's Christian Endeavor Convention. Dr. Daniel A. Poling, president, issued the call for the organization. Program theme: "Christ, the Light of the World."

VBS in East Africa: The little day nursery building in the Shauri Moyo community of Nairobi, Kenya, was more than filled when sixty-five boys and girls attended the first Vacation Bible School sponsored by Southern Baptist missionaries in East Africa.

PEOPLE

Southern Baptists re-elect Hays: Rep. Brooks Hays (D.-Ark.) was re-elected president of the Southern Baptist Convention at its 101st annual sessions in Houston, Tex. He will serve his second one-year term as head of the nearly 9,000,000-member denomination.

New bishop named: Rev. Walter S. Kendall, Salem, Ore., was elected to the office of Bishop of the Free Methodist Church by the Board of Administration at Winona Lake, Ind. The election followed the retirement for health reasons of Bishop M. D. Ormston, now Bishop-Emeritus.

Congregation honors pastor: Four thousand persons gathered in Varsity Arena, Toronto, on May 18 to honor Dr. Oswald J. Smith, pastor of Peoples Church. Many of Dr. Smith's own hymns were sung by the congregation and the choir of 300. The service marked the fiftieth anniversary of Dr. Smith's ordination.

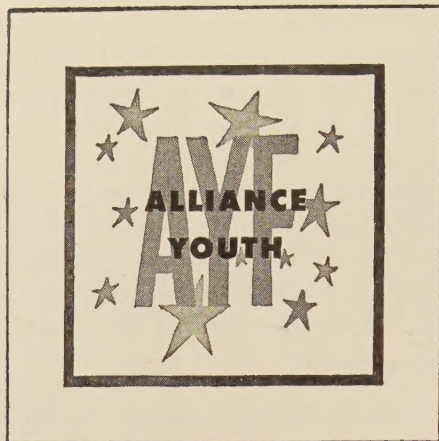
Dr. Taylor elected moderator of new church: Dr. T. M. Taylor, of Pittsburgh, was unanimously elected first moderator of the newly formed United Presbyterian Church in the U. S. A.

THE PRESS

Evangelical scholars produce new commentary: A five-volume Bible commentary will be published in 1960 by A. J. Holman Company in Philadelphia. It is tentatively entitled "The Living Theme of the Great Book." Dr. Carl F. H. Henry, editor of *Christianity Today*, is editor of the volumes, to which fifty-six evangelical scholars from Europe, Africa, Australia, as well as the United States, will contribute articles.

PEOPLE SAY

Duke of Hamilton, the Queen's Lord High Commissioner to the annual meeting of the General Assembly of the Church of Scotland: "Now, under the shadow of nuclear weapons, with all the problems of racial and other hatreds unsolved and the menace of materialism ever before us, we find that instead of manifesting the power of Christianity and bringing hope to a stricken world, Christians bewilder and embitter their fellow men by denying through their actions the gospel of love and charity, even within the Christian fellowship."



WELDON B. BLACKFORD, Editor

1958 AYF Council High Lights

The mad rush of preparing and collecting material for the 1958 Council youth kits, checking and double-checking the program features and personnel, setting up equipment and workshops, along with a hundred and one nerve-racking details, is all over.

This was the first year the new plan for pre-Council meetings was put into effect—alternating the AYF and Sunday school presentations. I sincerely appreciate the fine attendance of Alliance pastors and leaders at the AYF program this year, even though this was one of the smaller Councils. I am sure that our Youth Page readers who could not attend Council would be interested in knowing what took place, as well as some of the other AYF features during those days.

"Youth for the Church, the Church for Youth," the theme for the program, was spelled out in bright orange day-glo letters on eight large black placards across the front of the church.

The Rock of Ages Quartet, from Vancouver, Canada, was on hand to highlight the music of the afternoon.

A special feature was a brainstorming session involving the district youth secretaries on the subject "How can the local AYF better utilize the district youth office?"

The main feature of the program was the introduction of our new pictures and tape recording of the National AYF Target. An explanation and illustration of the function of the AYF Target in the local AYF was made possible for the first time

through the media of tape and pictures. This material will soon be made available to all local AYFs through their district youth offices, or the National Office where not available through the district.

The second part of the program was composed of AYF workshop sessions which offered specialized help and material for developing the various areas of spiritual life and activity in the local AYF. The subjects of these workshops and their leaders were:

How to Build Good AYF Programs, Mrs. George O. Hall.

How to Build Attendance in the Local AYF, Rev. Earl Swanson.

How to Build a Good AYF Activities Program, Rev. Russell Churchill.

How to Counsel with Young People, Rev. Donald Trouten.

How to Build a Junior AYF, Mrs. W. B. Blackford.

The Enlarged AYF Program, Rev. Donald Moreland.

AYF Youth Kits were distributed to all who attended, along with mimeographed notes offered in the various workshops. This material may be received free upon request to your district youth secretary or representative.

A special AYF booth was also featured during the Council days, during which time various youth secretaries were on hand to answer questions and introduce AYF materials to delegates. We have printed a large quantity of the AYF Constitution in a beautiful two-color folder for distribution to the local

fellowships. These may be received free by writing your district youth secretary or representative. Do not order more than you can use.

An eye-catcher at the AYF booth was the special peep-hole arrangement of a box which displayed the exact drawing and coloring of our new AYF pin. The publishing house informs us that the new AYF pin, in its beautiful blue, silver, and white design, will be available for retail in July.

The district AYF and Sunday school secretaries were royally entertained by the Western Canadian District AYF and Sunday School Committee on Thursday noon during Council. All were invited to one of the biggest steak dinners many of us had ever seen. Our hats are off to the district AYF and Sunday school secretary, Rev. Earl Swanson, and his committee for this never-to-be-forgotten gesture.

This is the year when we call upon our Alliance youth to unite in a spiritual advance in Christ and His church. It is a year when we call upon the church to pray earnestly for and support the ministry of youth in their midst. God give us the spirit of "Youth for the Church, the Church for Youth."

Vacation Reminder

There are many wonderful AYF Bible conferences and youth camps planned for the summer vacation days. Enjoy a week at one of our camps at a very moderate price. Information regarding such programs may be received by writing to your district youth secretary.

A Missionary Wrote . . .

Devoted too much time and attention to outward and public duties of the ministry. But this has a mistaken conduct, for I have learned that neglect of much and fervent communion with God in meditation and prayer is not the way to redeem the time nor to fit me for public ministrations.

I rightly attribute my present deadness to want of sufficient time and tranquillity for private devotion. . . . I have little mastery over my own tempers. . . . If there be anything I do, if there be anything I leave undone, let me be perfect in prayer.—HENRY MARTYN.



"With You Alway"

By REV. R. G. GRIFFITHS, Peru

The twenty-minute plane trip from Tingo Maria to a small town called Uchiza was rough. One of the national pastors and I were both air-sick. However, after landing in Uchiza, we felt fine and that evening rejoiced in the strength that the Lord supplied for the meeting. It was a joy to preach and sixteen persons sought the Lord as Saviour.

The following day we walked about ten miles under a hot sun to a small village called Crisneja, where that evening I spoke at the dedication of the new Alliance church. I was expected also to preach, but the long walk in the sun had brought on nausea and I had to ask the national pastor to bring the message. God was upon him as he ministered, and nine persons sought the Lord for specific needs at the close of the meeting.

We returned to Uchiza on Thursday, but that night after the service I became ill and could not sleep. On Friday, as we boarded the plane for the return trip, I was still nauseated and after five minutes in the air was again sick. Then my arms, hands and fingers became paralyzed. I was powerless to move them. The national pastor on one side of me and a policeman on the other vigorously massaged my arms and hands but to no avail. I requested oxygen, but there was none on the plane. When we landed in Tingo Maria I thought my trouble would cease; but such was not the case. Instead, I became steadily worse when I left the plane. If the national pastor had not caught me I would have fallen. I rested in the airport for about ten

minutes but on leaving the building experienced such weakness that I could not continue. Soon, however, I felt strong enough to start walking home, the paralysis having partially left my arms and hands. I slowly walked about two-thirds of the way when another policeman came by in his jeep and took me the rest of the way.

I sat down in our living room and, without warning, my fingers, hands, arms and left leg again suffered complete paralysis. Beryl helped me into bed where by turns I felt worse, better, then worse again, until finally about midnight the paralysis completely left. I spent much of four days in bed where I experienced a great deal of nausea but steadily improved and regained my strength.

A Peruvian doctor examined me a day after my arrival home and found my blood pressure normal. His explanation was that due to an appendectomy just one month before the trip I was not up to the journey to Uchiza and Crisneja, and that in the plane my blood pressure had dropped so rapidly that my heart could not pump the blood to my extremities. This caused the paralysis. He stated that twenty minutes more on the plane would have meant death.

However, we serve a great God and I rejoice that as I write this testimony I am enjoying sound health once again. I thank Him for His promise, "Lo, I am with you alway."

A Spontaneous Revolt Against Idolatry

By MRS. JOSEPH F. OST, Africa

Many years ago a young Baouli left his home far in the bush to go to the coast where he came in contact with the gospel. After he and his wife had been converted, they returned home and attempted to serve the Lord. Little progress was made except for the building of a tiny chapel.

After nearly fifteen years had passed, hearing that there were other Christians in their tribe and that missionaries labored among them, they came to ask for help. On the first visit to their village the missionary took a group of young men attending a short term Bible school. The students preached to the gathered villagers and the Lord blessed them. New converts were won. Of course other visits by missionaries and African workers followed, but with limited personnel it was impossible to give them proper attention.

A few days ago two young men arrived at our home, carrying a letter from the first convert. He wrote of many new believers, among whom were those who wanted to burn their fetishes. He urged us to come immediately. As soon as we could we complied with his desire. What a reception the people gave us! Our hearts were thrilled as they ran out, jumping, laughing, clapping their hands, talking and shouting, "The pastor has come."

Noon meal on the trail in Peru

F. KOWALCHUK



We had services in the evening and again in the early morning hours. When the time came for the fetish burning, we went to the little fetish house in the heart of the village. The principal idol was taken from its pedestal in this hut and with other paraphernalia was carried down the path in the woods. A blazing fire was kindled with kerosene. Then the owners took their spite out upon the wooden idol by having a young man hack away at it with a big knife before throwing it into the flames.

No wonder they treated it thus! What relief it was to them when the last piece of its body was burned! Its burdens had been heavy to bear. For instance, regulations governing its worship prohibited the eating of limes, goat meat, village pigs, squirrels and other animals. They forbade the people going to their

farms on Sundays. At the mention of the words "rubbish heap" or "burn," a sacrifice had to be offered to the idol before the guilty individual was permitted to eat.

Every family of the fetish group had to offer a chicken or a sheep before eating new yams. On certain days they were told not to eat until evening. Chickens and sheep were offered without number as a means of appeasement for disobedience, for mistakes made and for favors sought. The relatives of a person who had died as a result of breaking fetish laws were required to give it a chicken, a sheep, a blanket and seven pieces of gold. All this constituted an expensive ordeal for these people. All their actions were controlled by fear.

Whenever the fetish was to be consulted or appeased a pagan dance would commence. Then an evil

spirit would descend upon the sorcerer and he would go into a trance, at which time he appeared to be unconscious. In this condition he would speak for the fetish, prohibiting this and demanding that.

The two owners of the fetish, both old men, showed special interest in its destruction. It was just an ugly, blood-covered, abominable little idol which had made these heavy demands for many years. And the only reward it gave was the destruction of those who served it. It is believed that it was responsible for the killing of fourteen of the eighteen members of the group who belonged to the fetish cult. The last one had been killed just a week or so before they sent us their call for help. The four remaining members of the cult have recently accepted Christ.

What a needy group these Christians are! All of them have been reared as fetishists and all their lives they have been taught to think and practice the doctrine of demons. Now they are babes in Christ, ignorant of so much we've known all our lives. Yet they are eager to learn and grow in the Lord.

We praise God for the gospel of salvation which works in the hearts and lives of pagans, causing them to turn from dumb idols to serve the true and living God. Now instead of sacrificing to the devil for appeasement they are rejoicing in the sacrifice of the Lord Jesus Christ and His pardon for their sins. Pray with us that these babes in Christ will continue to grow in grace and that many others will come to know the Saviour.



All Praise to God

*All praise to God who reigns above,
The God of all creation,
The God of power, the God of love,
The God of our salvation;
With healing balm my soul He fills,
And every faithless murmur stills.
To God all praise and glory!*

*The Lord is never far away,
But, through all grief distressing,
An ever-present help and stay,
Our peace, and joy, and blessing;
As with a mother's tender hand
He leads His own, His chosen band.
To God all praise and glory!*

—JOHANN JACOB SCHÜTZ,
tr. Frances Elizabeth Cox.

When Paul preached at Ephesus many who engaged in magic not only renounced their trade but brought their books and charms to be burned. Today in Africa new Christians are not afraid to destroy their fetishes and other implements of witchcraft.

PHILIP GENDREAU, FROM AN ENGRAVING BY DORE



"Teach my daughter the spirit of Christian service, but promise not to change her religion," said a Jain to a missionary in India.

A Fatal Inconsistency

By REV. PAUL C. HAAGEN

ONE day a fine young Jain and his daughter came to visit me. He greeted me very respectfully and complimented me profusely. Finally, after much small talk, he came to the point of his visit.

"Sahib," he said, "I want you to accept my daughter into your school. I want you to make her as your own daughter. I want you to inculcate into her your wonderful missionary spirit."

"I'm very happy to hear such a request. Your daughter is welcome in our school. She will be welcomed in the Scripture classes that convene daily."

"That's fine, Sahib. You missionaries don't know me, but I know you. I've watched you and other missionaries for a long time. Your spirit of service is wonderful. I want my daughter to have that same spirit. She won't get it in the school where she's studying; that's why I want her to study in your school. We Indians need to learn the Christian missionary spirit of service. That would meet the great needs of India."

"When do you want to enter your daughter in the school?" I asked.

"Right now; but first, Sahib, you must promise me one thing. You must promise that you will not convert my daughter."

"My good man, I've never converted anyone. The one true God who made heaven and earth, He alone has power to transform the lives of men. Conversion is a divine work, not the work of a mere missionary. How can I bind God with my promises?"

"But you must promise me that my daughter will not change her religion. If you don't promise me, Sahib, I cannot enter her in your school."

"If it is your choice," I replied,

"we will excuse her from Bible classes."

"Oh, no. I want her to attend those classes. I want her to learn all about the Christian religion. I want you to teach her your principles of service. But, Sahib, I don't want any proselytizing. She must remain a Jain. She must instill your principles of service into Jainism. Sahib, do promise me you won't convert her and she's your pupil from this moment on."

Then I sought to show that devoted father the inconsistencies in his thinking and planning for his daughter. I tried to reveal to him the absolute impossibility of harmonizing his two requests. Beginning at that point I preached Jesus. I told him how Jesus, who was "in the form of God" and "equal with God" took upon Himself "the likeness of men . . . and became obedient unto death, even the death of the cross," in order that He might save mankind.

"Sir," I continued, "the source of the Christian spirit of service is in Him. If you reject Him at the outset you refuse the source and inspiration of the very prize you are seeking. Christian missionaries are able to dedicate themselves to the service of mankind only because they are followers of this same Jesus. Only because they believe in Him, only because they receive strength from Him, only because they follow Him and seek to imitate Him are they able to serve others. Sir, I will not, I cannot convert your daughter. But Christ can convert her into such a servant of the Indian people as would exceed even your fondest hopes. Indeed, if she is to serve she must be converted. The natural man has no real desire to serve others. Man by nature has no proclivities, no adequate power, to serve, as your

very visit testifies. The spirit of service is a distinctly Christian trait, for it has its source in Christ. Friend, I tell you truly: You cannot enjoy the fruit of Christianity without acknowledging and accepting its source."

For some time my Jain visitor sat wrapped in deep meditation. When he finally looked up, I said: "I want you to promise me one thing."

"I'm at your service, Sahib," he said, brightening a bit.

"I want you to promise me that you will read and heed the instructions of this supreme Teacher of service—this Saviour of mankind. Then you will be prepared yourself to assist us in instructing your daughter in missionary service. Here is a New Testament containing His instruction through word and deed. Will you accept it?"

My Jain friend listened with bowed head. It was apparent that he was counting the cost. Presently he moved across the room, took his daughter by the hand and with a respectful bow went away sorrowfully, for he thought he had great possessions in Jainism from which he was unwilling to part.

He is a man of position and caste. He has riches far above the average in our small community. He is morally upright. He is concerned about the unrelieved needs of the helpless about him. He is a respectable man. He is discerning and committed. I can only admire him and wonder at the power of the ties that keep him from Christ and His blessing. ♦ ♦ ♦



Special Prayer Request

Prayer is requested for Ronnie Ruhl, fourteen-year-old son of Rev. and Mrs. Fred Ruhl, of the Philippines.

On May 19 Ronnie fell from a mango tree on the Bible school campus in Zamboanga and was taken unconscious to the local hospital. Although the doctors could discover no major internal injury he remained in shock and on May 22 was removed to Manila by plane through the courtesy of Mr. Anderson, of Basilan Lumber Company, and the U. S. Air Force at Clark Field, Manila.

A letter written June 7 states that he is improving. He is beginning to eat and seems to react normally in most every way. However, he was still unable to talk although it was evident that he understood what was said to him.

Pray for both Ronnie and his parents.

The "New Look" in Missions

(Continued from page 4)

through the friendship program of International Students, Inc. In Christian homes wherever he stayed he saw the love of Christ manifested and became interested in Christianity.

On the eve of their return to Japan the two were reunited and a warm fellowship then developed through their new life in Christ. They have since returned to Japan in secular positions and are holding Bible classes in their offices and influencing their families and friends. One of them has written, "I am so thankful to the Lord that He is now using me to carry His message to my people."

A few months ago it was announced that nine hundred to one thousand Indian student engineers would be sent to the United States in the next five years to receive training. One such engineer returned last year to his country, having accumulated four engineering degrees and having come into a new life in Christ. This former high-caste Hindu was won to Christ mainly through the patient witness and friendship of Christian students and families. In his own words, "I met, for the first time in my life, a group of believers whose primary interest in life was in God and in Christ. . . . No one tried to force me into a decision concerning Christ. If they had, I might have been driven away. . . . I had plenty of opportunity to study Christianity, to compare it with what I had formerly believed as a Hindu, to count the cost if I should turn my back on my family, my friends, and my fortune to embrace Christ as Saviour and Lord. But I did accept Christ by faith, and know that He accepted me and cleansed me from my sins in His blood." When this student returned to India he said, "I will take no position unless it provides me with an opportunity to witness for my Lord."

But do these young students actually become useful servants of Jesus Christ? Not long ago a young Indian evangelical leader visited the United States and brought news of the one mentioned above. He reported, "He has a firm testimony and is steadfast in his faith in the midst of a strictly Hindu family. He is

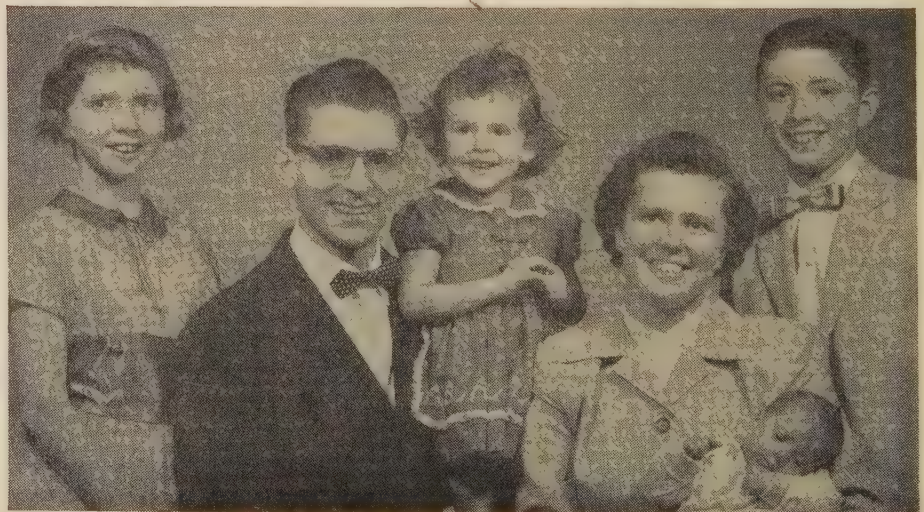
International Students, Inc., was incorporated in 1953 as an interdenominational, evangelical Christian missionary organization. Its goal is to reach for Christ men from all nations while they study in America, and through them to evangelize all nations in this generation when they return to their countries as lay missionaries. Christians interested in participating in the program of winning foreign students to Christ should contact the organization at 2627 Connecticut Ave., N.W., Washington, D. C.



holding Bible classes and other forms of witness. His influence is tremendous as he has just accepted one of the top government positions in the new Indian hydroelectric projects. It is more effective and practical for the Indian church to have one Spirit-filled Indian Christian giving his life witness while carrying on a self-supporting secular career than to have ten Indian Christian workers dependent upon missionaries."

Jesus said, "I was a stranger, and ye took me in" (Matt. 25:35). Thousands of these strangers, the "wise" of this world, to whom Paul declared that we are "debtors," and the "unwise," are being taken into our country in order to sharpen their intellects. Here is a chance for Christians who have felt the tug of missions and have been unable to go abroad. For the little trouble it takes to set another plate at the table, put a sheet on the guest bed, or meet a student at the station, someone might be won for eternity. More than that, the converted student becomes a potential firebrand for Christ in regions where missionaries cannot go. ♦ ♦ ♦

Rev. and Mrs. A. G. Bollback and family, Hong Kong



Letters

A Grateful Recipient of a Gift

Please extend my heartfelt gratitude and thanks to the Calgary Alliance Church for sending me a one-year subscription of THE ALLIANCE WITNESS as a gift.

The first time I came across THE ALLIANCE WEEKLY fifteen years ago my newly found faith was strengthened and edified. Since then I was a lover of such a magazine for its rich spiritual food to my soul. But the supply from the Free Literature Room [in Zamboanga] was so limited that I sometimes felt famished after a while from not having read one. I had wished to read it regularly. I had wished to subscribe to it but funds were so meager that I have to refrain and be content on what may come to me at times.

I praise the Lord for answering my prayer in that in due time a one-year subscription will be reaching me. Be assured that its ministry will be blessed to my soul and to others too to whom I am ministering.

May God continue to richly bless the gift as well as the giver.—ARTURO MARBAS, Davao City, P. I.

Another Subscription Brings Help

A reader in El Cajon, Calif., sends this interesting word concerning a subscription to THE ALLIANCE WITNESS:

"A few years ago I sent my ALLIANCE WEEKLYS to the *Herald of His Coming* for overseas distribution. Several months later I received a letter from India from a young man wanting more of those good magazines. I sent him all I had and in the fall subscribed for him. We corresponded through the years but the last year his letters stopped. I hesitated to renew the subscription last fall, but finally decided to send it and pray that he would read it and it would speak to his heart's need.

"I have just received a letter from him. He is a native of South India and comes

(Continued on page 19)



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

On Furlough

Rev. and Mrs. George W. Tubbs and children, David, Carolyn and Paul, arrived in Portland, Ore., on June 7 from Laos.

Rev. and Mrs. Harvey G. Boese and children, Joyce, Faith, Timothy and Carol, and Rev. and Mrs. William D. Carlsen and children, Bobby, Marilyn Sue and Judith, arrived in New York June 9 from Thailand.

Miss Rosalie E. Robel arrived in Miami on June 10 and Miss Astrid Pearson arrived on June 11 from Ecuador.

Rev. and Mrs. Alwyn Rees and children, Dilys and Dylan, arrived in New York on June 10 from the Belgian Congo.

Miss Pearl Fustey, associate missionary, arrived in New York on June 17 from Formosa.

To the Fields

Rev. and Mrs. W. H. Holton and their daughter Mary Frances sailed from New York on June 10 for Cambodia, where they will work among the Chinese. Their elder daughter, Genevieve, is a student at Nyack Missionary College.

Rev. and Mrs. A. G. Bollback and children, James, Evelyn, Judith and Jonathan, sailed from New York June 12 for Hong Kong. They spent their last term in Japan, but are now returning to work among the Chinese.

Rev. and Mrs. J. W. Brill left New York by plane on June 12, returning to Indonesia for their fifth term of service.

Rev. and Mrs. D. Franklin Irwin and daughters, Margaret and Barbara, sailed from New York June 6, returning to Viet Nam.

The New Generation

To Rev. and Mrs. J. A. Fitzstevens, on furlough from Viet Nam, a son, Mark Allen, on May 28.

Marriages

Miss Eloise Ballard, of Haverhill, Mass., former worker in the Society, was

married on June 7 to Mr. Benjamin Moreland, of Brockton, Mass.

Miss Thelmarie Roffe, daughter of Rev. and Mrs. G. E. Roffe, of Laos, was married on June 14 to Mr. George Funé, son of Rev. and Mrs. Jean Funé, of the Tribes of Viet Nam Mission, at Nyack, N. Y.

With the Lord

Mr. Justin E. Huff, a long-time member of the Christian and Missionary Alliance in Jersey City, N. J., went to be with the Lord on May 16 at the age of seventy-nine. Saved under the ministry of the Bosworth brothers, he came to be one of the spiritual leaders of the local church. He had a great love for the Word of God and was known as a man of prayer. He is survived by his wife and thirteen children.

Mr. Warren L. Thombs, well-known Alliance layman of Warren, Ohio, went to be with the Lord on April 3. He was active in the Alliance church, and was also vice-president of the Boca Raton Bible Conference in Florida and a member of the board of Wheaton Academy, Wheaton, Illinois.

Funeral services were in charge of the pastor, Rev. D. B. Irvin, with Rev. Ira Eshelman, Dr. G. D. Strohm and Dr. V. R. Edman taking part. The message was brought by Rev. H. E. Nelson, Home Secretary.

Mr. Thombs is survived by his wife, the former Edna Thompson, a son, Howard, of Warren, and a daughter, Mrs. Carol Hollifield, of Dayton, Ohio.

Mrs. Bertha Knight Grubbs, age seventy-one, went to be with the Lord on May 20. She served pastorates with her husband, the late Rev. Frank Grubbs, at Youngstown and Greenville, Ohio. Shortly after moving to the latter church Mr. Grubbs passed away and Mrs. Grubbs continued as pastor for eight years. After a year as dean of women at Nyack, she served as pastor in Sample, Pa., and as assistant pastor in Warren, Ohio. Since 1953 she had lived in Youngstown where she was active as missionary prayer band leader and in Sunday school work.

Mr. Freeman T. Smith, age seventy-two, went to be with the Lord recently, at Charlottesville, Va. Mr. Smith was an outstanding Christian layman and the congregation of the Charlottesville Alliance Church attributes, to a large extent, the existence of that work to his sacrifice and influence. He was recently elected lifetime honorary elder. He is survived by his wife, Mrs. Ora Hall Smith, a son and three daughters.

Special Meetings in Newark, N. J.

Rev. W. G. Weston, of Elizabeth, Pa., held meetings in the Newark (N. J.) C. & M. A. Church May 25-June 1. At each service people sought Christ for salvation, healing and a deeper Christian experience. The morning Victory Hour was a blessing to all present.

The AYF rally on Memorial Day brought young and older folk from all churches in the area. Many young people dedicated their lives to Christ for His service.

On the last night of the meetings, when Mr. Weston told his life story, there was a strong moving toward God. Rev. Frank Brocker is pastor.

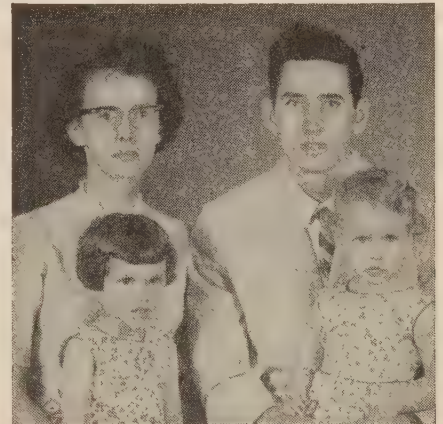
Pastor Honored on Anniversary

On Sunday, June 8, Dr. Kenneth C. Fraser, pastor of the North Side Church of the Christian and Missionary Alliance, Pittsburgh, Pa., was honored on the occasion of his twenty-fifth anniversary in the gospel ministry. Mr. Gene Kucharsky, news editor for *Christianity Today* and member of the North Side Church, presented a fitting eleven-

(Continued on page 19)



Rev. and Mrs. J. Wesley Brill
Indonesia



Rev. and Mrs. D. F. Irwin and family
Viet Nam

Rev. and Mrs. W. H. Holton and family
Chinese work, Cambodia



Sunday

MATTHEW 14:15-28 (verse 25).

Today Jesus is praying for the little flock as they battle with the winds and waves on the sea of life. His coming to them in the early morning watch is yet to be more closely fulfilled in His second advent. As of old, the moment He entered the ship they found themselves at the land whither they went, so again His coming is to bring all our ships ashore, to remedy all our wrongs, and to accomplish all the purposes that hitherto failed.—A. B. SIMPSON.

Monday

COLOSSIANS 3:1-11 (verse 3).

I have neither tongue nor pen to express to you the happiness of such as are in Christ. . . . If ye be in Him, all His is yours, and ye are in Him; therefore, because He liveth, ye shall live also. And what is that else, but as if the Son had said, "I will not have heaven except My redeemed ones be with Me: they and I cannot live asunder."—SAMUEL RUTHERFORD.

Tuesday

PSALM 26 (verse 1).

Nothing is so pleasing to him that is upright as to know that God knoweth that he is so. As it is a small matter with those who are sincere to be condemned by men, so it is not much with them to be condemned or approved by them; for indeed neither "he that commendeth himself" . . . nor he that is commended by others is "approved, but whom the Lord commendeth." The testimony . . . commendatory of all men in the world will do us no good unless God gives us His also.—JOSEPH CARYL.

Wednesday

ISAIAH 40:17-31 (verse 31).

*They shall face the storm as eagles
And soar upward through the air,
Where the sunshine of His presence
Sheds a peace beyond compare.*

*They shall run and not grow weary,
Though the storm beat high and long;
For in weakness is their glory—
He, their joy, doth make them strong.*

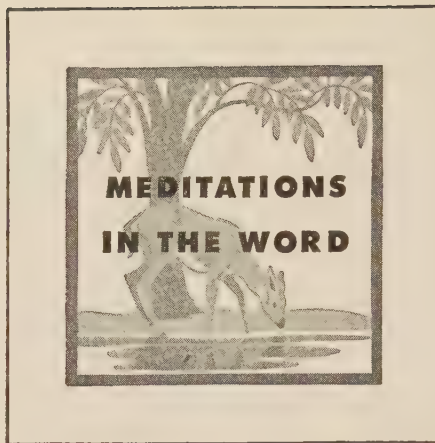
*They shall walk and never falter
When earth's hopes have all grown dim;
For His mighty arm upholdeth
As they walk the road with Him.*

—OLIVIA C. CAMPBELL.

Thursday

GENESIS 14:15-24 (verse 18).

As Melchizedek, the king of Salem, met Abram after the latter's deliverance of Lot from the hand of the enemy, with bread and wine to refresh him, so Christ, our Melchizedek, will meet us under similar circumstances. We need never fear impoverishing ourselves spiritually when we lend a heart and hand to help another in his spiritual battle. Satan will backfire, but Jesus will sustain with His own life (bread) and the Spirit's joy (wine).—PAMELL.



Edited by EDITH M. BEYERLE

Friday

JAMES 5 (verse 16).

Speaking of some of his own people who experienced revival, C. G. Finney said they would pray "whole nights until their bodily strength was quite exhausted, for the conviction of souls around them." And of himself, Finney said, "I felt that I would stagger under the burden that was on my mind, and I struggled and groaned and agonized. I could not present the case to God in words, but only in groans and tears."—EXCHANGE.

Saturday

1 CHRONICLES 16:7-36 (verse 25).

Great art Thou, O Lord, and greatly to be praised; great in Thy power, and Thy wisdom infinite. And Thee would man praise; man, but a particle of Thy creation; man, that bears about him his mortality, the witness of his sin, the witness that Thou resisteth the proud: yet would man praise Thee; he but a particle of Thy creation. Thou awakest us to delight in Thy praise; for Thou madest us for Thyself, and our heart is restless until it repose in Thee.—ST. AUGUSTINE.

Sunday

MATTHEW 15 (verse 28).

This woman's desperation inspired the highest faith of which we have any record in the New Testament. Without a word of self-defense she took the place to which He had assigned her. . . . "I am a dog," she acknowledged. "I deserve all you say." . . . It was then that the Lord revealed the deep, intense love that had been waiting all through this trial of her faith to give it its great reward.—A. B. SIMPSON.

Monday

LUKE 5:1-16 (verse 12).

Practically, faith is not simply believing that God *can*, but believing that He *will*. That He can do a thing tells of His *power*. And His power has no limit. But there's something immensely more; that is His *love*. His love comes into sympathetic touch with our need. His eye sees; His heart feels; then His hand eagerly stretches out to help. Today Jesus says to each of us, "I will do what you need done, if you'll let Me."—A. J. GORDON.

Tuesday

PSALM 27 (verse 13).

Faith brings new strength and auxiliary supplies of grace from heaven when the former supply is exhausted and spent. . . . As God doth plant and actuate grace in the soul, so He is pleased to come in with seasonable supplies and reinforcements . . . answerable to their present exigencies and pressures; and thus He doth from time to time feed the believer's lamp with fresh oil, give in more faith, more love, more hope and more desires; and hereby He gives power to the faint.—JOHN WILLISON.

Wednesday

ECCLESIASTES 11 (verse 1).

Back then, complainer, loathe thy life no more,

*Nor deem thyself upon a desert shore,
Because of the rocks the nearer prospects close.*

Yet in fallen Israel are there hearts and eyes,

*That day by day in prayer like thine arise;
Thou knowest them not, but their Creator knows.*

*Go, to the world return, nor fear to cast
Thy bread upon the waters, sure at last
In joy to find it after many days.*

—JOHN KEBLE, 1792-1866.

Thursday

GENESIS 15:1-7 (verse 1).

In this verse it is as though God said to Abram, "Because you unselfishly gave yourself as a shield to Lot and recovered him and his from captivity, I will give Myself to shield you; and because you would take no material, tangible reward for your trouble, I'll be thy reward; even more, thy great reward. Yes, and more than that, thy exceeding great reward." Abram took God's word at face value, asked for a son, and God gave him!—PAMELL.

Friday

MATTHEW 16:13-28 (verse 24).

When Martin Luther appeared before Charles V to face the charge of heresy, an old knight whispered to him: "Little monk, you are taking a step the like of which neither I nor many a commander in our fiercest battles would take." Stepping in the footsteps of Christ has no appeal to the weakling, but because of that walk with Him many weaklings have been made strong. Let's join that happy throng!—QUIET HOUR.

Saturday

EXODUS 24 (verse 15).

When God intends after an extraordinary manner to guide the soul into the school of the divine and loving notices of the internal law, He makes it go with darkness and dryness, that He may bring it near to Himself; because the divine Majesty knows very well that it is not by the means of one's own ratiocination or industry that a soul draws near to Him and understands the divine documents, but rather by silent and humble resignation.—M. DE MOLINOS.

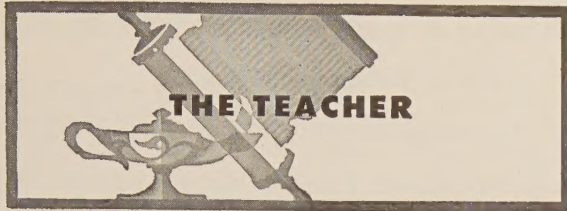
SUNDAY SCHOOL LESSON—JULY 13, 1958

Social Justice and the Gospel

Matthew 5:17-20, 46-48; 23:23-26

DEVOTIONAL READING—Luke 11:37-44

GOLDEN TEXT—*"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."*—MATTHEW 7:12.



BACKGROUND AND LESSON ORIENTATION

The term "social gospel" is somewhat in disrepute because of its association with activity apart from regeneration. In our criticism of it we should not forget that postregenerative works are conceived in a spirit of justice in a way that they could never otherwise be. It is just as spiritually incongruous to try to do good works apart from regeneration as it is to claim regeneration without "works of faith" to substantiate it. Justice as Christ taught it is the spirit of the Law, not its exactitude. To reflect properly the grace of God requires the "second mile," the giving of the coat as well as the cloak. Pretended righteousness is not righteousness at all; simulated sanctity is an abomination because it flows from the ego rather than the heart. It is the masterpiece of the flesh.

SIMPLIFIED OUTLINE

1. *The Righteousness of the Law*—Matthew 5:17-20.
2. *Godlikeness Manifested*—Matthew 5:46-48.
3. *Hypocrisy Denounced*—Matthew 23:23-26.

KEY WORD ANALYSIS

"Righteousness shall exceed" (5:20). The point here might become confused by taking the position that the Pharisees had no righteousness. In the sense of the righteousness of Christ this may be true. However their attempt to measure up to a standard of rightness as they themselves defined it was that to which He obviously referred. It

amounted to a human attempt to meet self-imposed standards rather than a manifestation of the nature of the God they served. The true purpose of God had been buried under the debris of mechanical commentary. Christ demanded a righteousness that sprang from faith in God. True godliness exceeds by being a more excellent way to true moral purity of heart.

COMMENTARY ON THE PRINTED TEXT

1. *The Righteousness of the Law*

Christ recognized the Law as holy, just and good. It was never intended to be man's saviour, but it declared a righteous standard. It could show us to be seriously underweight but it was not capable of adding any weight to our spirit. Christ did not try to repudiate or contradict or add to it. He Himself was the Lawgiver of whom the prophets had spoken.

Until the problem of man's sin is settled in the new heavens and earth wherein dwelleth righteousness, the Law will stand unchanged. Christ came to fill the Law full of the moral and spiritual power which was invested in it by God. He established it by upholding and even enhancing its moral demand. Therefore whosoever does not keep it is condemned. Christ looked upon it as a unit (as did James). And failure to keep it all was evidence of a wrong heart attitude toward God.

To explain away the purity of its demand or rationalize its obligation gave evidence of an evil heart. Great-

ness in the kingdom lay in expounding the purity of it and living in such a way that it was exemplified as well as taught. Christ showed that righteousness is a personal matter.

2. *Godlikeness Manifested*

If we are to be like God we must love as He loved us. Christ showed us how it could be done. All men are the recipients of God's providence in sustaining their physical lives. If we are like Him there is no virtue in doing good to those who do us good. Righteousness is intangible and its rewards must be largely intangible.

Evil countered by good requires a quality of life and justice which can proceed only from the presence of God within us. A person shows true Calvary love when he manifests a gracious spirit toward one who injures him. The perfect righteousness which Christ taught has been circumscribed by commentary, rationalized away dispensationally and frankly avoided by those who shrink from the thrust of the Sword of Truth. It remains the climactic injunction of the Sermon on the Mount.

3. *Hypocrisy Denounced*

There is no difference between being Godlike and Christlike. Christ was never out of character as a prophet of denunciation. He was God incarnate. He saw motives as well as acts.

One must be in one of three categories to pronounce woe: (1) God Himself, (2) the prophet of God speaking by the Spirit, (3) one declaring what has been written in the Word of God. Christ was God. His judgments were valid. He had truth on His side or the scribes and Pharisees would have stoned Him on the spot. Christ's indictment was against a religion which fell short of reaching true faith in God.

They did what they did to congratulate themselves or to impress an admiring public. They wanted merit and praise. They forgot that their works were a seal of the righteousness of the faith they had toward God. They were choking on the gnats of incidentals while swallowing the camels of ritualistic bondage. They overlooked the primacy of spiritual relationship in the maze of religion.

HELPFUL HINTS FOR LESSON PREPARATION

Christ's interpretation of justice is not different from that of the old Testament. God is immutable and His ethical demands are changeless. He showed that mercy and grace

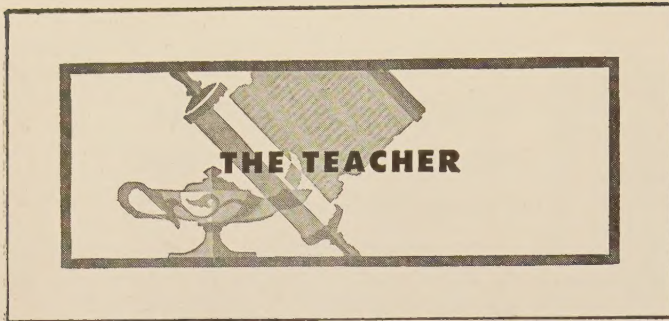
can triumph over justice, but this makes it no different in nature. It is more like God to be gracious and merciful than it is to be rigidly just and unmoved by the contrite heart of a repentant individual.

SUNDAY SCHOOL LESSON—JULY 20, 1958

Justice in the Family

Ephesians 5:21-31; 6:1-4; 1 Timothy 5:8

DEVOTIONAL READING—Malachi 2:13-16



BACKGROUND AND LESSON ORIENTATION

Since the home is the basic unit of society its relationships are the foundation of a successful community and nation. The Scriptures adopt a bold figure to show the true spirit of the home. The underlying principle of the imagery is a giving love. Love is to be motivated by the divine objective, the presentation of the church to God. The motive of a successful home must also be a love that gives so that the end product becomes of increasing value to the donor. Christian principles must sanctify home relationships or there is no Christian home. Parental consideration and obedience from children must result from mutual respect and love. Paul told Timothy that failure to embrace family responsibility is a denial of faith. Human relationships are the ever-present test of faith.

SIMPLIFIED OUTLINE

1. *Christ and the Marriage Union*
—Ephesians 5:21-31.
2. *The Child-parent Relationship*
—Ephesians 6:1-4.
3. *The Responsibility of the Home*
—1 Timothy 5:8.

KEY WORD ANALYSIS

- (1) "Submitting"—from *hupotasso* (5:21), undoubtedly the key word of the Ephesians passage, means "to rank beneath." In each case the individual is exhorted to subordinate himself in keeping with his proper rank.
- (2) "Spot"—*spilos* (5:27), a spot or stain used figuratively to denote moral imperfection.

- (3) "Wrinkle"—from *rhutis* (5:27), a contraction of the skin. It is found only once in the New Testament. Both *spot* and *wrinkle* seem to refer to the sacrificial lamb of the Passover. These words do not pertain to Jesus Christ but to His church after He has made us fit to be His bride. Moral purity is God's primary objective and must always come from Christ Himself.

COMMENTARY ON THE PRINTED TEXT

1. *Christ and the Marriage Union*
"Submitting" or submission is the starting point for all successful human relations. The secret of yielding lies in an honest analysis of one's own nature. Submitting to God is a recognition of His sovereignty. Submission within the family is a recognition of the divine order of things. God has ordained all authority. To flaunt this divine mandate is morally and socially tragic. When this point is settled in the mind of the one who is obligated to submit he finds rest in his submission.

This entire passage revealing the intimate relationship between Christ and the church grows out of an exhortation to wives to submit to their husbands, a submission enjoined as "unto the Lord." God's mind in the matter is sufficient reason. Wives are therefore to submit because "the church is subject unto Christ."

Husbands are to love their wives because "Christ . . . loved the church." What higher motive could be offered?

It seems that Paul, using the analogy of the higher to illuminate the lesser truth, became so obsessed with the divine analogy that he was drawn away by it. The selfless libation of Christ's life is the pattern for all conduct which is related to Him.

2. *The Child-parent Relationship*

This admonition to children has to be taught to them. The intercommunication of the truth benefits both child and parent. For a child there is no greater motivation than to do right.

This admonition to children was part of the ancient Decalogue, the first commandment balanced with a promise of reward. It is mutual love bringing about a state of well-being undergirded by divine help.

Unreasonable demands made in unreasonable attitudes do little more than discourage and frustrate a child. Parental demands ought to be based upon the redemptive will of God and not upon self-assertion. If correction and discipline are kept within the sphere of Christian training it will be meted

out in love and received with respect.

Incidentally the latest psychological principles of child development are not Biblically conceived. Children are more the victims of progressive educational groping than the product of devout parental nurture and admonition "of the Lord."

3. *The Responsibility of the Home*

Paul had dealt with some of the very practical elements pertaining to the qualifications and responsibilities of church leadership, and widows were mentioned. This led to a discussion of the duty of elders in their homes.

Men who assume places of leadership in the church are open to criticism. Paul admonished them to behave in such a way that unjust criticism might not be founded on a careless attitude toward home responsibility. A man's honest concern for his own household will doubtless stamp him as being qualified to handle the administration of the church. One who refuses to do this denies the faith he professes to manifest.

way the scholar will be able to see wherein he fails. Home is a place where people not only live together but ought to love each other. These scriptural exhortations have a way of making us face ourselves.

HELPFUL HINTS FOR LESSON PREPARATION

This lesson should be brought to its practical application as soon as possible. Get across quickly the principles which God has ordained to sanctify home relationships. In this

THE ALLIANCE FAMILY

(Continued from page 15)

page monograph, a gift of the executive board.

Pastoral Transfers and Appointments

Barker, Richard J., Midland, Canada.
Bedell, Rev. Howard W., South Holland, Ill.

Blenkhorn, Rev. Gordon W., Sioux City, Ia.

Bubna, Rev. Paul, Boone, Ia.

Donis, Rev. Harold, Wadena, Minn.

Eakin, Rev. Lewis, Chatham, Ont., Canada.

Goldberg, Daniel, Peoria, Ill.

Johnson, Rev. M. R., North Battleford, Sask., Canada.

Jones, Rev. George, Sr., Retired.

Jorgenson, Rev. W. V., New Bremen, Ohio.

Kryman, Robert E., Troy, N. Y.

Lindsey, Rev. Thomas, Spartansburg, Pa.

Lonie, Rev. K. C., Mirror, Alta., Canada.

Masters, Edward L., Brunswick, Nebr.

McClun, Maurice L., Independent Church, Stratton, Nebr.

Morris, Norman, Marwayne, Alta., Canada.

Steckel, Rev. Theodore T., Huntingdon, Pa.

Sterneman, Rev. Fred C., Danville, Ill.

Stumbo, Rev. Paul, Extension worker for Wyoming.

Thompson, Rev. M. R., Janesville, Wis.

Uhlinger, Rev. Ralph, Hamilton, Ont., Canada.

Van Schooten, Rev. Herman, Sterrettania, Pa.

Wiechman, Rev. Robert, Independent Church, Lancaster, California.

Missionary Treasury

May, 1958

General Fund \$267,015.34
Designated Specials 33,268.57

The income for May of this year was \$25,000 less than for May of 1957. We are continuing to trust God for sufficient funds for our budget in 1958. Pray with us that there may be no letdown on our world-wide advance program.

Gifts for the month of May are covered by our receipts Nos. 6227-7721 and 569-705. If you failed to receive a receipt for your contributions, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.

LETTERS

(Continued from page 14)

from a Christian home. He is a Christian but says in his letter he had wandered away from God. Now he has come back and wants to serve the Lord. These are his words, 'I am reading your ALLIANCE WITNESS and that is the only one biweekly which gives some sort of courage and strength.'

We have in our office a number of requests for subscriptions to the magazine from foreign countries. Much as we would like to send the WITNESS, we are unable to do so unless our Free Fund is greatly increased by gifts from our readers. Each foreign subscription costs \$2.75. We would be glad as far as possible to send the name of a recipient to any who would like to subscribe for a reader in a foreign country.

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When Bible truths begin to live

INDIANS living in and near Agato, Ecuador, have been showing a renewed interest in Bible lessons. Patiently the missionary ladies stationed there have taught the inquirers and believers, but they have prayed that from among the Indians themselves God would raise up teachers.

Two young women have volunteered to take the training that would enable them to do this work. Teaching them to teach is not easy, but the results are worth the effort. When the volunteer teacher is to present the Bible lesson, she comes for instruction several days in advance. Time after time she hears the lesson and then attempts to put it into her own thought patterns. After eight or nine repetitions, she may shake her head and say she doesn't understand some statement such as the one in the story of the miraculous draught of fishes. It seemed strange to her that Peter should say to Jesus, "Depart from me." When she began to realize her own unworthiness before the Lord the light dawned. Spiritual blessing that followed made the lesson intensely real to her. The profound effect this had upon her life was reflected in her teaching.

Mama Manuela, a faithful Christian past seventy years of age, attends the devotional services at the clinic when it is open three mornings a week. Although illiterate, she too has become a teacher. With the aid of a flannelboard she delights in explaining spiritual truths to the Quichua Indians who come for treatment. Impressed that one so old and unschooled could do such a thing, they give rapt attention.

The twenty-seven children enrolled in the primary school listened respectfully when the missionary began a series of lessons called "Building Life's Temples." But when one of the Ecuadorian teachers made figures to resemble Indian children and gave them such names as Miguel, Elias, José, Rosa and Elena the children's eyes beamed with understanding. For them the Bible truths had begun to live.



Indian children, Agato, Ecuador

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